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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLIX. CHICAGO, JUNE 5, 1902. NUMBER 14

TOWER HILL SUMMER SCHOOL

A SCHOOL OF REST.

NATURE
POETRY
ART
HISTORY

Renew the Mind and you will Refresh the Body.

Miss Elizabeth C. Buhmann's Nature Work will occupy the first three weeks. T. R. Lloyd Jones, B. S., Superintendent of the Hartford (Wisconsin) Public Schools, will continue the work, and will present a scheme of public school science work.

Dr. O. G. Libby's "Bird Talks and Bird Walks," and Prof. E. C. Perisho's studies in local geology, as usual.

Evening lectures illustrated by Professors from the University of Wisconsin, Rev. H. M. Simmons, Jenkin Lloyd-Jones, and others.

Among the topics to be selected from are the following:—

BY MR. SIMMONS.

Webster & Parker.
Massillon.
The "Cosmic Roots" of Morality.
New Leaves of Scripture.

BY MR. JONES.

Tolstoy's War and Peace.
Browning's Ring and the Book.
A Remedy for Anarchy.
Pictures of Verestchagin, Illustrated.
John Ruskin,—The Right Use of Money and Culture.
John Ruskin's Right Use of Money and Culture.
Abraham Lincoln in Song and Story.
St. David's A Study in Cathedral Building.
Mother Bickerdyke, The Great Army Nurse.
Christianity Estimated by its Fruits, Its Place in the World's History.

Special Encouragement is given to the New Hunting at Tower Hill, taking the lion, not life, with a camera. Dark rooms will be available for photographers, and stereopticons for the exhibition slides made on the ground or elsewhere.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

Tower Hill Summer School

SUNDAY SCHOOL NORMAL WORK.

This School grew up around a "Six Years' Course in Religion" for Sunday School workers—now expanded into seven years. It is now on the sixth year of the second time around, viz., the Growth of Christianity. This field was traversed in 1896 by Rev. Joseph H. Crooker. This year the work will be based upon stenographic reports of Mr. Jones's talks given before his Normal Class at All Souls Church, Chicago, and which he used in his Sunday School and Bible Classes during the year just closed. If the class so elect, instead of crowding the work into one week of an hour and a half sessions, it will be distributed through the five weeks, twenty-five half hours, from 10:30 to 11 o'clock, with an intermission of ten minutes before the poetry studies that will follow, shortened into one hour periods.

The Growth of Christianity.

Being the sixth years' work in the seven years' course in Religion. Stepping-stones across fourteen Christian centuries.

Things are not so ill with you and me as they might have been because of those who have lived faithfully a hidden life and rest in unvisited tombs.—George Eliot.

The aim will be to give a sympathetic view of the struggles of Christianity with ignorance and wickedness from the without, and fanaticism, bigotry and priest-craft from the within, from the close of the New Testament times to the beginning of the Reformation era.

Acknowledgment is made to Prof. F. A. Christie, of the Meadville Theological School, who furnished the first outline and list of books, also to Prof. Williston Walker, of the Yale Divinity School, and Prof. O. J. Thatcher, of the University of Chicago, for additional suggestions and comment that proved valuable in the preparation.

Maps, charts, pictures and stereopticon slides will be used as freely as possible.

I. Ignatius. d. 104-117.
"The Teachings of the Twelve Apostles."

II. Justin Martyn. d. about 163.
The casting of life into speculative systems. Gnostics, etc.

III. Origen. 185-253.
Early Christian philosophy.

IV. The Three Creeds. 325, 381, 451.
The great controversies.

V. The Emperor Julian. 331 (?)-363.
Dying Paganism at its best.

VI. Jerome. 340(?)-420.
The rise of monasticism.

VII. Augustine's "The City of God." 354-430.
The dream of a Christian commonwealth.

VIII. St. Patrick. 396(?)-469(?).
The great missionaries—Ulfilas, Columba, Augustin, etc.

IX. St. Benedict. 480-553.
The "rule" of St. Benedict and its ideal.

X. Gregory I (The Great). 540(?)-604.
The rise of the papacy. Transition to mediaeval religion.

XI. Mohammed. 570-632.
The birth of a sister religion. Another triumph of monotheism.

XII. Charlemagne. 742-814.
Crowned Emperor 800. The founder of the "Holy Roman Empire."

XIII. Alfred the Great. 849-901.
The great English king; the father of English literature.

XIV. Hildebrand. 1020(?)-1085.
"A great politician, who knew how to use one power against another"—J. H. Crooker.

XV. Abelard. 1079-1142.
The rise of intellectual activity.

XVI. Bernard of Clairvaux. 1091-1153.
Abelard's antagonist. A stout Churchman who feared such a free use of reason.—Crooker.

XVII. The Legends of King Arthur.
The rise of chivalry and feudalism.

XVIII. The Crusades. 1096-1271.
A contagion of fanaticism. The permanent value of earnestness. Peter the Hermit. Children's crusades, etc.

XIX. St. Francis of Assisi. 1182-1226.
The brother of the birds and fishes.

XX. Cathedral Building.
Examples—Strasburg and St. Davids.

XXI. Dante. 1265-1321.
Before this name the nations bow;
His words are for all of mankind,
Deep in whose hearts, as on his brow.
The marks have sunk of Dante's mind.
—T. W. Parsons, on a bust of Dante.

XXII. Tauler. 1300(?)-1361.
"The Friends of God."

XXIII. Wicliff. 1324-1384. Huss. 1369-1415.
The morning stars of the Reformation.

XXIV. The Black Death and Its Effects. Fourteenth Century.
Nature will not be trifled with.

XXV. Thomas a Kempis. 1380(?)-1471.
"The imitation of Christ."

XXVI. Torquemada. 1420-1498.
A study of persecution. The Waldenses.

XXVII. The University of Prague. 1438.
A study of schools. The rise of universities.

XXVIII. Columbus. 1446(?)-1506.
A new view of the world.

XXIX. Savonarola. 1452-1498.
Christianity in politics.

XXX. Michael Angelo. 1475-1564.
The Renaissance.

XXXI. More's Utopia. 1516.
A dream of a new social order.

UNITY

VOLUME XLIX. THURSDAY, JUNE 5, 1902. NUMBER 14

Earth so huge, and yet so bounded—pools of salt, and plots of land—
Shallow skin of green and azure—chains of mountain, grains of sand!

Only That which made us meant us to be mightier by and by,
Set the sphere of all the boundless heavens within the human eye,

Sent the shadow Himself, the boundless, thro' the human soul;
Boundless inward in the atom, boundless outward in the Whole.

* * *

Forward then, but still remember how the course of Time will swerve,
Crook and turn upon itself in many a backward streaming cuvre.

—Locksley Hall Sixty Years After. *Tennyson.*

Last week we published the protest petition of forty-seven Unitarian ministers of the west, to which other names will doubtless be added:

We also noticed the Boston meeting called by 200 ministers of all denominations. We are glad this week to publish another Protest and Petition coming from the American Unitarian Association at its annual meeting in Boston and we are glad to know that part of the credit for these resolutions should be given to Revs. Marion Murdock and Richard Boynton of the west whose speeches helped carry them through:

To the President of the United States and the two Houses of Congress:

At the annual meeting of the American Unitarian Association, held in Boston May 27, 1902, it was voted by a majority of the delegates and members to offer this proof of their deep concern for a just, honorable and humane settlement of difficulties with the people of the Philippine Islands.

With generous allowance for all the undoubted embarrassments of the situation, without criticism or reflections upon those who are called to deal with the situation in council or in the field, without passion, prejudice or partisanship, remembering that magnanimity is becoming to the strong when dealing with the weak, and aiming only at the end of that righteousness which exalteth the nation, we respectfully pray the President and Congress to take such prompt and efficient action as may replace the present measures of coercion with a policy of conciliation and good will, and we pledge our support to the President in his desire to secure to the Philippine Islands self-government after the plan of really free nations.

Whatever artificial or human elements may enter into the present meat market troubles of Chicago, there is, as all agree, to a large extent a meat famine arising from natural causes—the extreme drought of last year and the consequent lack of food supply for cattle, sheep and hogs. This, consequently, is a good time to re-examine the diet problem and to reconsider the bill of fare so that economic conditions may be met without loss of health and vitality. Most "vegetarian" theorists and agitators have started from an ethical basis, have assumed it wrong to eat meat, and consequently all stock raising, fish, and ultimately poultry industries must be abolished, according to the dictates of the higher law of love and mercy. But, as we have often contended in these columns, the law of sacrifice is not identical with the law of cruelty, and the vegetarian, however rigid, must still live upon other lives and in turn yield up his life that others may live more abundantly. So the diet problem, on this assumption, is not how to do away with all animal foods, but how to make them go as far as possible and how to reduce the suffering to the minimum. There is a call for ingenuity, a discovery in the line of new diet products—fresh combinations of cereals, vegetables and fruits, seasoned and enriched by means of meats and their by-products. Domestic science has a great opportunity offered it in the line of teaching housekeepers how to reduce the cost of their tables without making them less palatable or less nourishing.

Senator Spooner in his reply to Judge Hoar's great address denied the parallelism between the Philippines and Cuba at the time the treaty of peace was closed with Spain. Perhaps the position of Senator Spooner is well taken at that time, but three years of unprofitable war on our side and of development of public spirit by the discipline of pain and patriotism on the other has made the analogy painfully close. Now it is natives aspiring to self-government, resenting external interference, as the Cubans did when the United States went to their assistance. Now we are in the role of the Spaniard trying to vindicate our "claims" which were acquired by purchase, and to justify our right by the benevolent radiation of our superior Christianity and nobler civilization. Senator Spooner is an honest man. He says he does not propose to treat with the Filipinos with their pistols at his breast; but is there not danger of his forgetting where his own pistol is at this time,—close to the forehead of the Filipino? Is it a question as to who will shoot first, or who will drop his revolver first? Senator Spooner further says that he does not believe in permanent control of the island, and, if we understand him, so does President Roosevelt. If these gentlemen will only make this declaration official, the promise organic by congressional enactment, our sad trouble in which there has been neither glory nor profit to the United States nor to the Philippines will begin to come to an end.

The resignation of Prof. Charles Horswell, A. M., Ph. D., from the Hebrew Department of the Garrett Biblical Institute at Evanston, is another "event" in the theological evolution of Methodism and in the progressive life of the Northwestern University. Following so close upon the heels of the required resignation

of Professor Pearson and some recent utterances of Professor Terry of that institution, makes it all the more significant. Professor Horswell was born in Kingston, Canada, in 1857. He graduated with honor from Northwestern University in 1884, and three years later from Garrett Biblical Institute. He has taught, first as instructor in Greek, and later as professor of Hebrew in the Garrett Biblical Institute from 1887 to the present time. Dr. Horswell is a man of fine scholarship and a peculiarly efficient teacher. He not only aroused the enthusiasm of his students, but quickened all their faculties. His method was chiefly inductive. He gives a man a piece of work, such for instance as the comparison of the account given in Chronicles of events narrated also in Kings. The student was allowed to discover for himself the discrepancies in fact and in interpretation, and was then required to formulate his own theory to account for them. The natural and inevitable result of this method was that he was creating a band of intelligent students whose confidence in their conclusions could not be shaken by denunciation. He was asked to refrain from this method during the first and second years of a student's course and to present during the third year the arguments against rather than the arguments for modern views. He could not do so with self-respect, and the demand led to his resignation. UNITY presents its sympathy and fellowship both to the independent professor who has had to go, and to the conscientious management who had to tell him to go. Under the circumstances neither could do otherwise and preserve their integrity. It goes without saying that the future is for Professor Horswell, and the Biblical Institute, though it now lags behind, is tagging on after him at a more rapid rate than it can realize. Larger bodies necessarily move more slowly than individuals, but all the same they do move and must move.

Chicago is in the throes of another strike which we trust will be settled before this reaches our readers, although at present writing the situation seems portentous. Only the ignorant and bigoted will hastily pronounce upon the right and wrong of the details at issue; for doubtless in this great complexity there must be great wrongs and great rights on both sides. But one or two fundamental principles hold here as they do in all of the great struggles between capital and labor; or, more properly, between employer and employe. One of these principles is that labor has a right to organize, if for no other reason than that the capital that employs them is so highly organized. The other principle is that when organized capital or organized labor fail to come to an understanding concerning questions at issue, they are now under moral obligations and some day will be under legal obligations to submit their quarrel to some adequate court of justice, a bench of experts, some board of arbitration, not in the interest of either or both parties involved in the quarrel, but in the interest of that third party most concerned, who will suffer most by the delay, viz., the public. It is not a duel in which only the two parties are concerned; a quarrel concerning which these parties can say to all the rest of the world, "It is none of your business; keep hands off." Rather is it a family dispute between father and mother which threatens the very life of the children. They must not starve the children while they quarrel. These disputes are deplorable from an economical standpoint, but vastly more deplorable from an ethical standpoint. Oh, the wrong done by each to each, the hard feelings engendered, the unkind things said, the injustice of partisan judgment on both sides. There are but two methods of settling a dispute—one is by war; the other by arbitration. The arbitrament of the sword is passing; the arbitrament of reason, aye, of love, is coming. And every struggle of this kind, let us hope, brings the better method a little nearer.

The story which the Boers have written for themselves in the war just closed will go down in history as one of the most heroic struggles for freedom ever waged by a few people in the face of a great enemy. With all the odds against them in point of numbers, supplies and previous training in the art of war, they have been able to baffle the overwhelming army, oftentimes to bring it to defeat and finally to compel such terms as the "conquered" seldom win from their "conquerors." According to latest figures, it was a case of 500,000 British against probably 70,000 Boers, or a maximum field force at one time of 280,000 on the one side against 50,000 on the other. The number of the dead of the Boer forces is not known, probably never will be. But the British confess to a death loss of 22,206, 1,064 of which are officers, and to 73,982 sent home invalided, 3,030 of which are officers. The cost to Great Britain is estimated at $1,250,000,000; and now they promise to assume all war debts, to restore the devastated homes, and restock the farms of the Boers, to allow them the retention of their arms, to enjoy the privileges of full citizenship, and probably to exert a normal influence in the new government. The English have gotten no glory out of this war. On the other hand, they have learned a lesson they will not soon forget. They have learned that "Tommy Atkins," the hired and traditional soldier fighting away from home in the interest of empire, is no match for the honest yeoman on his native heath fighting for home, for family and his independence. It is very likely that this will be the last English war for conquest; and we believe that within the next fifty years the people of the Transvaal will, to say the least, be as independent as the people of Canada and Australia are today, and some time in this or coming centuries they will be "The United States of Africa," a republic as free from English control as are now the United States of America. Whatever the moral or political status of the Boers may have been at the beginning of this war, they have been educated by the high discipline of liberty into a self-reliant, ethically strong, politically sagacious people,

competent of self-government and deserving of such. We rejoice in the peace, and trust that it will have a wholesome effect upon the United States. Now that England has won out by eating humble pie, let the United States, who has far less cause for aggressive war than had England, profit by the example as well as by the experience of the mother country and back out of the Philippines to its glory. This will be not only the part of discretion, but of honor. It is not yet too late for England and the United States to regain their lost ground, to atone for their mistakes, and resume their position in the march of progress as leaders in the way of democratic government and righteous representatives of government by, for and of the people.

From the Southern Standpoint.

Some of the delegates to the recent Women's Federation at Los Angeles in commenting upon the editorial in UNITY of May 1, suggested that if the writer would only go south he would better understand the situation and by inference would modify his opinion. The writer while not boasting of southern residence, does rejoice in a somewhat extended acquaintance with the south, reaching from three years' campaigning in that region down through annual visits of some weeks' duration for many years since. He delights in the acquaintance of many southern gentlemen and ladies. He rejoices in the belief, based on careful study, that the colored race is industrially, intellectually, morally and socially a rising race in the south, and that there is an increasing number of cultivated southern men and women who recognize this fact and are anxious to adjust themselves to the new order of things.

Upon the testimony of these intelligent southern men and women he believes that the crop of mulattos, which these representative women seem to be so much afraid of, does not come from the recognition on the part of the whites of the spiritual and social dignity and value of a soul, whether of black or of white, but from the very opposite—the assumed inferiority of the black woman and the consequent degradation of the white man in her presence and the shame and degradation is to say the least as much with the white man as with the black woman.

The writer of that editorial has been in receipt of various communications. One sympathetic sister "hopes he will not be color blind to the good results of the convention." She rejoices in the 'beribboned and bouqueted' triumphs and the general impulse to sociological progress that came to the Pacific Coast for such a visit." This correspondent, while confessing sympathy with the colored woman, argues for the postponement of the issue that "other questions of vital importance may receive attention." This is the old argument of Stephen A. Douglas vs. Abraham Lincoln in the great debate of 1858; it was the argument of the sincere, progressive men of the south that wrought their sad undoing.

Whatever truth there may be in it, history proves the ethical danger of such an argument. Our correspondent suggests as these other questions needing attention, "Vacation schools," "Settlement work," "Juvenile courts," etc., etc. We recognize the importance of all these, but it is well for the women to remember that they have discovered but little that is new in this direction; their intellectual contribution to the discussion of these questions is slight; their contribution has largely consisted, and must still consist, in the ethical impulse, in the altruistic emphasis, in the moral courage involved. And when these discussions and agitations are bought at the cost of an ethical compromise, then indeed it becomes true that "the woman's club as an ethical potency and spiritual inspiration is passing."

With Grace Julian Clarke, in the Indianapolis *News*, we say that the American people "have a right to expect the women of our country to grasp this principle and apply it in their own organization, for women have been credited with the possession of certain intuitive knowledge of the right from which 'men take fire and accomplish the sublime impossibilities.'"

National federation is not worth buying at the cost of a reactionary concession among women concerning principles that have been settled on bloody battlefields, by congressional enactments, judicial decisions, and, what is better, by the practical vindication on the part of high minded men and women on both sides of the color line.

Race lines are superficial. Complexion is but skin-deep; and although football societies, certain street-car drivers in certain cities and the women's clubs of the United States may refuse to trust themselves to the law of spiritual gravitation and ethical selection, *cosmopolitanism* is the inspiration at the beginning and it will be the crowning glory at the close of the twentieth century.

We mean no discourtesy to the women who differ from us when we say that we believe it would have been ethically better for the women's clubs to follow the example of the Methodist church—to walk apart a while longer if need be rather than to blur the spiritual clearness of the whole country north and south and to make national a social indignity to some of God's children involved in the clumsy expediency and the transparent insincerity of the "Open Door" with a secret spring lock. There is no near good that can be permanently advanced by ignoring the far lights. Lowell's couplet is to the point:

Swiftly the politic goes: is it dark?—he borrows a lantern;
Slowly the statesman and sure, guiding his steps by the stars.

Strife.

The law of worthy life is fundamentally the law of strife. . . .

It is only through labor, painful effort, by grim energy and resolute courage, that we move on to better things. *Theodore Roosevelt.*

Build as thou wilt, unspoiled by praise or blame,
Build as thou wilt, and as thy light is given;
Then, if at last the airy structure fall,
Dissolve and vanish, take thyself no shame—
They fail and they alone who have not striven.
—Thomas Baily Aldrich.

The Period of Storm and Stress in the History of the Western Unitarian Conference.

An Address Delivered at Fiftieth Anniversary, Held in Chicago, May 7, 1902, by Rev. H. M. Simmons, of Minneapolis, Minn.

Like a loyal son, I take the subject assigned—but with only the vaguest idea what it means, and with poor prospect of keeping closely to it. I hardly find the "period" specified, and feel like the famous author who had to begin his work on the snakes in Ireland by saying there were none. Unitarians seem to have shown little of the rebellious and lawless movement known as "Sturm und Drang." It was indeed to be expected, for it has been very common in religious history. In the recent report of a dialogue between two strenuous Irishmen, one said, "Religion is a great thing, a fine thing;" "Yes, indeed," replied the other, "I get into more fights about religion than about almost anything else in the world." So does the human race; and most religious movements have wars without and rebellions within sufficient to satisfy the most ardent soul. The free spirit is always rebelling against old forms. It succeeds, or secedes, only to establish new forms, and, as Prof. Seeley suggested, takes the very files with which it has freed itself from one prison and forges them into bolts to fasten itself into another. Hence follow new rebellions, secessions, divisions. These schisms are seen in all religions. Palgrave heard an Arabian preacher bewailing the seventy-two Moslem sects, of which all except his own were doomed to the pit. Even Christianity soon showed the same tendency, and the earliest New Testament writer lamented its division into rival parties following Peter and Paul and Apollos and whom not. These ever increased until we read of "more than fifty" sects among the Gnostics alone, and Hilary said, "Every month we make new creeds." With the revival of freedom at the Reformation, the Church was again rent and re-rent, until our own census of 1890 showed, not only so many different sects, but the Baptists redivided into thirteen kinds, the Lutherans into sixteen, the Methodists into seventeen, and the little body of Mennonites into twelve. The peaceful "Friends" were separated into four parties, and even the "United Brethren" were divided.

But our denomination, though almost as old as Protestantism, has notably escaped such schisms, and is still practically one. Of course there have been rebellions, but they have always ended in a general amnesty granted by both sides. There have been secessions, but the seceders seldom quite get away. There have indeed been deep divisions, and "a great gulf fixed" between the parties; but after a few gentle showers and refreshing rains, the gulf always gets filled so that neither side can tell where it was. There may have been, now and then, something even like excommunications, and perhaps a little persecution, though always by frost instead of fire. But it soon passes, the persecutors apologize, the excommunicating body goes over and joins the excommunicated, and all is peace and harmony again. The radical thought of Emerson and Parker, for instance, seemed "storm and stress" at the time. But Emerson himself was all sunshine, and saw the excitement only as a "parish commotion," "a storm in our washbowl." The denomination now looks at it in about the same way, and thanks him and Parker for bringing a storm that so cleared the air and opened the view into the infinite ether, as in Homer's picture of the starry night. To-day we put both these rebels among our most honored Unitarians, and resent the thought that they were ever anything else.

It was natural that our Western Conference, too, should show this eternal conflict between spirit and form and some "storm and stress." Yet this has been so sporadic, indefinite and diffused through the whole fifty years, that I am at a loss where to locate my "period." I do indeed dimly remember much transient excitement over what was called "the Western issue," or something to that effect. Perhaps that is what my subject refers to. But if so, it has been given to the wrong man. In my remote life on the frontier, I have nearly forgotten what that "issue" was about, and I did not feel like spending any of the lovely mornings of May in looking it up. Whatever it was, it is over, the gulf filled again; and as I look through the names on this program, it seems quite like old times, except that several who were then but babes have had the effrontery to grow up and invade the pulpits. Probably, too, the speakers to-day agree as well as ever we did. For we did not pretend to have the same opinions, and I used to illustrate our relations by Carlyle's account of his and John Sterling's ideal friendship, in which they agreed in everything except opinions. How, indeed, could we do more, with such contrasts among us? On one hand were genuine Unitarians, fixed by descent or training—such as the faithful Mr. Gannett, son of the colleague of Dr. Channing himself; Mr. Hosmer and Mr. Blake, Mr. Shorey and Mr. Fisher and Mr. Learned, all of blessed memory. These, however, were especially represented by Mr. Jones, long the most active leader of the Conference, the denominational missionary, born and bred in Unitarianism of the old imported and purest kind, dyed and saturated with it, so that we could not expect anything else from him. On the other hand were a motley collection of us, knowing nothing about Unitarianism, but lately come from orthodox churches. These were too many to name; but they reached through all species and grades, from our good Baptist converts, the earnest Mr. Sunderland and promising Mr. Crooker, down to myself, a Presbyterian, still wrapped in relics of the Westminster confession.

Yet with all this diversity we were quite peaceful. Even in that "Western issue" the disagreement was merely about the methods of Conference work—whether with a closer or freer organization. As to the spirit and aim of that work, we hardly differed. We agreed that our central and best principle was that which our denomination carries graven in its name—Unity. In the height of the excitement fifteen years ago it was my fate to preach the annual Conference sermon; and the one sentence in it which seemed to give general satisfaction to both sides alike said, that if called upon to define Unitarianism—which, pray heaven, I never might be—I would simply say it is the religion of Unity, and welcomes all who work for unity in this quarreling world. This had long been our fundamental thought. Twenty-five years ago this month, my Western Conference sermon at Toledo was devoted to the idea that our name involves the unity of all religions and of all races; and though that was sixteen years before the Chicago Parliament of Religions, the large delegation did not disagree with me enough to make the sermon interesting. So an editorial greeting in our Chicago paper said that in pronouncing the word "Unitarianism" we "pass lightly over the *Arianism* and lay all the emphasis on the *Unite,*" proclaiming "the unity of religions in righteousness, the unity of men with each other and with nature, the unity of all in God."

Prof. Swing in his paper treated this as an innovation, and said if we would only be true to that, and "raise the flag of Unity in the sense of brotherhood," it would be "the best flag that can wave over any religion." But it was no innovation and had been our flag from the first. We do not have to distort our name or history. Henry Ward Beecher said he was a good Presbyterian in everything except their Confession of Faith, and many to-day make that exception. But we are not mortified by a "confession" which we have

to keep out of sight or prove that we never believed, for we are so fortunate as not to have made one. He said he was a good Calvinist, since he believed much as Calvin probably would if living in the nineteenth century; but we need no India-rubber etymology, for our name meant brotherhood from the first. Dr. Hale used to claim that it originally came, not from the Unity of God, but from the uniting of various Protestant parties in Poland. Whether he was correct or not makes no difference, for the unity of God, "above all and through all and in all," implies the unity, not only of Protestants, but of papists and pagans and all the people who "live and move and have their being" in Him.

Our history, too, has illustrated this unity, and been marked by a charitable spirit far in advance of the times. In 1687, the learned Jurieu called religious toleration "that Socinian dogma, the most dangerous of all those of the Socinian sect." To him our very mark and sin was not denial of the Trinity, but defense of human rights and unity. So Bossuet said we and the Anabaptists were the only Christian advocates of toleration. Ever since, too, charity has been our chief characteristic. Of course, countless people under our name have not shown this, but its truest exponents have. Our eminent Dr. Putnam said "there is but one religion, that is goodness," and its aim is "the universal unity and brotherhood." Dr. Bellows said we are a "sect only in our opposition to sectarianism." Our foremost recent representative, Dr. Martineau, though devoted to the Unitarian name, would not even apply it to a church, lest it might seem sectarian; and said in religion all fences should be down. For practical work, of course, organization is necessary and lines have to be drawn. But the Unitarian spirit overlooks them all, and gives fraternal welcome to all honest heretics and heathen. That spirit did not oppose the Parliament of Religions, but implied and included it. Mr. Jones, in working so nobly and successfully for that Parliament and for the Congress of Religion since, has been faithfully and logically carrying forward the Unitarian principles which he inherited and which he had so long upheld in our Conference. He has still kept at the front, as he was before; but in this late work, too, he has only been showing the purity and intensity of his Unitarianism.

Whatever mistakes may have been made in times of storm and stress" have come from a temporary forgetfulness, by one side or the other or by both, of the large meaning of our name. Some, in their zeal for practical organization, may have seemed to narrow it; some, in their impatience of restriction, may have wished to withdraw from it. But neither have diminished its worth. True Unitarianism is something too large to be either shut in or left out. Individuals, churches, conferences, may be false to it, but they cannot harm it. They may try to forsake it, but they cannot get away. We may withdraw from organizations, or be driven from them. We may get beyond the lines that men draw in religion. But Unitarianism itself is something so lofty that we cannot outgrow it any more than outgrow the heavens. It is so large that good men cannot be shut from it, or secede from it, any more than from the universe.

Perhaps, however, my subject refers, not to any disturbances within the denomination, but to the struggle we once had to carry on against enemies without. For in those days the churches around us were militant, and we had to defend ourselves and give a reason for the faith that was in us. But to-day a great change has come. Our thought has invaded other churches, until they are so busy trying to suppress their own Unitarians that they no longer have much time for us. They are even learning that they cannot suppress them, and a Presbyterian minister told me his denomination would try no more heretics, since the "woods were getting too full of them." They are learning the truth of Dr. Everett's figures, that the old theology can no more save itself by expelling heresies than an April snowdrift can by squeezing out the melted drops. The spring is advancing, the old theological drift is melting fast and faster, and there is no more such weather as we used to have to contend with. Think, for instance, of the new "Encyclopedia Biblica," edited by an English Canon and written by eminent clergymen of all kinds—yet containing hardly a page that would not have once sent its authors to the stake. Even its long article on "Jesus," written by a Scotch Doctor of Divinity, does not contain a word about the trinity or pre-existence or miraculous birth, and is so uncertain about the other miracles as to say that exegesis must determine whether Jairus' daughter was "really dead," whether the leper was "cleansed or only pronounced cleansed," and whether the miraculous loaves were really multiplied, or only symbolic, or even drawn from "stores in possession of the crowd." Perhaps its nearest approach to any supernatural claim for Jesus is its statement that he had "an extraordinary career." Still more freely does this famous encyclopedia deal with Old Testament characters; although the editor is still somewhat reserved, and says that Winckler's theory that Jacob was a mere lunar myth, will, "to many minds," "seem almost too labored to be convincing." But this same editor seems to have been since convinced—and in a recent English review praises this theory under the title of "a turning point in Biblical study," and says that according to it not only Jacob but Abraham and Isaac were lunar heroes, Leah and Rachel "represent respectively the new moon and the full moon," the great Joseph was a "sun-god," even David was "a solar hero," and Jonathan another—although David and Jonathan "also represent the constellation Gemini." This article from a canon of the Church of England and professor of Biblical interpretation at Oxford, goes so far beyond the wildest thought of our days of "storm and stress." (For however I may seem to wander from my subject, I do not forget it.)

Not that we were at all afraid of solar mythology. We avoided it, because we saw its capacity to absorb everything and derive all sacred history from the zodiac—but we were quite ready for anything it might prove. Indeed we would have been glad to learn that the account of Samuel ordering the slaughter of the Amalekite infants, referred not to the holy seer, but to the moon quenching the stars in its course—or that the David who caused the murder of his faithful servant in order to get another wife, was not the sacred Psalmist, but only the autumnal sun reaching the constellation of the Virgin. Nor would we have been at all alarmed if mythology had extended its excursions much later—for we saw that they do not affect religion or the Bible any more than they do the Iliad. When literature has immortalized some ancient hero to become the property of mankind, it makes little difference how he lived or whether he lived. He is alive now, at any rate, and cannot be harmed by any proof that he was never born. Hamlet is alive through the civilized world, and whether he lived in Denmark a few centuries ago, is not of the slightest consequence. Hector and Andromache will live, though it should be proved that Troy never existed. The legendary Antigone is as substantial as the historic Aristides, and neither would be harmed by the discovery that they were only the sun and moon. No more need we be disturbed if canons and clergymen should extend their discoveries so as to find lunar heroes in all the prophets of the Old Testament and all the apostles of the New, and even make a myth of the Messiah. For it is

the voice of Christ in the twentieth century, rather than in the first, that we want.

We have learned from Emerson not to make religion a looking backward, "as if God were dead," but to see that "he speaketh" rather than spake. We have learned that all these Biblical questions, however interesting, belong to archaeology rather than religion which must be, not a memory of the past, but a life today.

But though not building upon the Bible and the name of Christ, it is doubtful if any denomination has been truer to his teachings there. We used often to hear the charge that we were not Christian. What church is? The early church was—but with the growth of forms and worldly power, a great change came. Edmond Kelley, in his notable new book bids us remember that from Constantine's day "the Christian church ceased to be Christian," and has never been so since. He declares that in one respect it became even worse than pagan, since it made of that "hypocrisy" which pagans despised and Christ so rebuked, "a characteristically Christian vice." For this vice did not flourish among Greeks and Romans, who made "no pretense of loving enemies," but "a bold profession of hating them." But Christians, while professing love to enemies, soon ceased to show much of it even to each other, and often illustrated Tennyson's line—"Christian love among the churches looked the twin of heathen hate." Where was Christ in the wranglings of the Eastern church, or the persecutions and wars of the Western? Luther said if Jesus should come back to earth, "the pope would crucify him again," and often afterward the pope might have returned the compliment to the Protestants. When asked if Christianity was a success, the wit replied that it had not been tried yet. Where has it been tried in modern times? The French girl, reading of the brotherly and beautiful life of the early church, said: "Mamma, in what country do the Christians live? Let us go and live in a Christian country." She did not find it in Catholic France; she would not have found it in Protestant England. Carlyle said you could fire a pistol through a church with no danger of hitting a Christian. Ruskin wrote that English churchmen did not try to keep even the Decalogue, but only had it "said every Sunday, and a little agreeable tune on the organ played after every clause;" while in practice they treated it as "the ten crotchets of Moses," went "up and down the China seas selling opium at the cannon's mouth," and changing the highwayman's "your money or your life" into "your money and your life." He cited the opium trade—for England had not yet sunk to the Boer war. So James Russell Lowell said: "The church has corrupted Christianity—we have carved the cross upon our altars, but the smoke of our sacrifice goes up to Thor and Odin still." Francis A. Walker said in five years' pretty constant attendance at church and from fifty different pulpits, he had "not heard a single discourse which was devoted to the primitive Christian idea of peace."

Unitarians cannot be especially accused of not being Christian. They are certainly as much so as any church, and their principle of Unity is Christian to the core. They have escaped some inconsistencies, too. If they have not followed the Bible any better than others, they have not been false to it and called it infallible at the same time. If they have disobeyed Christ—they have not made the disobedience worse by defying him. For this seems the most unchristian thing—that men treat Jesus' moral teachings as mere folly, while insisting that they are Divine. They say you must believe that Christ was "very God," but you need not obey him. You must believe that he was "very God of very God," but you will have to disobey him to gain the respect of Christendom. For though his commands about property are infallible, still if you keep them, the very church will call you a fool. Though his commands about brotherhood are divine, still if you apply them to our dealings with other nations, the very clergy will denounce you as a traitor. They say he ordered us to love our enemies, but we may loot them. He ordered us to offer the cheek to those who smite us, but we may bombard and blow into shreds those who have not smitten us. He ordered us to forgive the offender 490 times, but we must not forgive those who are only defending their own land and families. So we send a great army to foreign islands, where it has no more right to be than a Russian army has in Illinois, we brand as "rebels" those who try to protect their wives and daughters against it; we torture them with the "water cure," burn their towns, butcher their children above the age of ten; and then, if there are any left we shall send missionaries to teach them how we adore the Christ who forbade all these crimes, and who died on Calvary for the religion of love and brotherhood.

I, too, have kept Good Friday, and kept it every day for the last four years; not for Christ's brief crucifixion by ancient unbelievers, but for his continual crucifixion by Christendom itself—not for a harmless burial in Gethsemane from which he rose right away, but for this infinitely sadder burial of centuries from which he has not risen yet, and from which there is so little sign that the church even wants him to rise. After all the abuse of the Christian name, I am not ambitious to be called by it or to have the Conference called by it. But I have the firmest faith in these teachings of Christ himself; and I hope that our Conference and church may apply its sacred truth of unity, both within and without, and thus try to show Christendom how to BE Christian.

THE SUNDAY SCHOOL.

The Old Testament Bible Stories Told for the Young

—by—

W. L. SHELDON,

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XXXIV.

The End of the Career of Samson.

You can take it for granted when the Philistines heard how Samson had killed that lion with his own hands and also found how he had caught the three hundred foxes and burned their corn, that they had made up their minds that they must seize him and put him to death if possible.

Then the Philistines went up and pitched in Judah. And the men of Judah said: "Why are ye come up against us?" And they said: "To bind Samson have we come up; to do to him as he has done to us." It seems that he had already defeated a great number of them in battle, smiting them with great slaughter, the Philistines. Then three thousand men of Judah went and found Samson and said to him: "Knowest thou not that the Philistines are rulers over us? What, then, is this that thou hast done? We are come to bind thee that we may deliver thee into the hands of the Philistines."

This was anything but brave on the part of the people of the tribe of Judah, showing how cowardly they had become, and how much they were in need of

a leader if ever they were to conquer the Philistines. One cannot help thinking of the good old times, when all the Israelites had fought bravely under the leadership of Joshua.

But Samson said unto them: "Promise me that ye will not put me to death." And they spake unto him, saying: "No, but we will bind thee fast and deliver thee into their hands, but surely we will not kill thee." And they bound him with two new ropes and brought him to the Philistines.

When the Philistines saw him bound, they shouted as they met him. Yet Samson knew what he was doing. He was not given to talking, but quietly waited until the time came for him to act; then, while the Philistines were shouting and boasting, he put forth his strength, and the ropes that were upon his arms became as flax that was burnt with fire, and the bands dropped from off his hands.

By this time Samson was going to show what he could do, and let the Children of Israel see his strength. So he put forth all his efforts in attacking the Philistines. He had to have some kind of a weapon, and what do you suppose he used? Why, as we are told, he found a new jawbone of an ass and put forth his hand and took it and smote a thousand men with it. That was enough for the Philistines, and they went back home, thinking it best for a time to let Samson alone.

I suppose now the Children of Israel felt somewhat encouraged at this new leader who was arising in their midst. But still the Philistines were stronger than the Israelites.

Once again now Samson undertook to show what he could do. It seems he went to the city of Gaza, and when the people found out about it the Gazites said to themselves: "Samson is come hither." And they laid in wait for him all night near the gate of the city, saying: "Let be till morning; then we will kill him." And what do you suppose Samson did? Why, as we are told, Samson lay till midnight, and arose at midnight and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders and carried them up to the top of the mountain that is before Hebron.

Fancy what the people of Gaza must have thought in the morning when they were getting ready to seize Samson and put him to death, and saw that the gates were open, and the doors of the gates were gone, and Samson with them! And they went out of their city looking for their gates, and there in the distance they saw the gates upon the mountain top.

I am sure that if Samson had gone on in the right way, and been strong in his mind as he was in his body, he would have been able to have conquered the Philistines, put them all to death and restored the Children of Israel to their ownership of the land of Canaan. One man of such enormous strength might have frightened thousands, if not hundreds of thousands, of people. Think what it meant to carry off the gates of a city or to slay a thousand men with his own hand, or to face a live lion, seizing the lion by the jaws, and slaying the lion. Fancy how glorious it would have been if Samson had put himself forth as a great leader like Joshua, bidding the people go back in spirit to the commands of Moses, while he led them forth to destroy the Philistines.

But the trouble was that Samson, with the strength of his body, never seems to have used it for any such great purpose. He was more inclined to amuse himself with it than to be of service with it to his fellow-Israelites. Later on we shall see how he got punished for his weakness. We cannot help feeling that Samson ought to have looked upon his strength as something which he was to use for the good of others all the while. But I shall have to tell you how by and by he came to lose it altogether.

The Philistines began now to be afraid that they would not be able to hold the country against the Israelites if this man Samson should use all his strength against themselves. But they dared not fight him, and so they thought they would try to find out wherein his strength lay. And they went about it in the same way that they had gone about to declare the riddle which Samson had put to them, you remember. They asked his wife, saying: "Entice him, and see wherein his great strength lieth, and by that means we may prevail against him, that we may bind him, and humble him; and we will give thee eleven hundred pieces of silver." Just think how mean and low it must have been for Delilah, his wife, to be willing to try and take away her husband's strength for the sake of money!

But she consented to try it. And Delilah said to Samson: "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound?"

For a time Samson thought he would amuse himself with the Philistines, seeing what they were trying to do, and knowing that they had persuaded Delilah to get his secret from him. And so he answered: "If they bind me with seven green wythes that were never dried, then shall I become weak and be as other men."

At once she went and told the Philistines what Samson had said. They were immensely pleased, thinking son. Then the lords of the Philistines brought to her seven green wythes which had not been dried, and she bound him with them. Then she called the Philistines, and she rushed in to Samson, saying: "The Philistines be upon thee, Samson!"

But it was plain the Philistines were not as merry over it all as they thought they would be; for when they rushed in to seize him, we are told how Samson broke the wythes as a string of tow is broken when it touches the fire. So his strength was not known.

His wife did not like this at all, and she made up her mind that she would keep on trying to find out the secret. And Delilah said to Samson: "Behold, thou hast mocked me; now tell me, I pray thee, wherewith thou mightest be bound." And he said unto her: "If they only bind me with new ropes, wherewith no work has been done, then shall I become weak and as another man." So Delilah took new ropes and bound him therewith, and said unto him: "The Philistines be upon thee, Samson!" This time she thought surely she had found out the secret, and that Samson would be taken. But when the Philistines rushed in Samson broke the ropes from off his arms like a thread.

I am afraid that Samson by this time had got a little into the habit of showing off. At first, as I told you, he seemed to be a modest man; but now it looked as though he wanted everyone to see how strong he was; and so we cannot but feel a little uneasy, lest after all this showing off he might not give in and let his secret become known to his wife. We grow a little troubled as our story goes on, and I wish it were not necessary to tell you any more.

But Delilah kept on trying to find out that secret, and she said once more: "Samson, hitherto thou hast mocked me; tell me wherewith thou mightest be bound." And he said to her: "If thou weavest the seven locks of my head with the web." And she fastened it with the pin, and then a little later on she rushed in, saying: "The Philistines be upon thee, Samson!" And he waked out of his sleep and plucked away the pin of the beam and the web. By this time surely Samson had done enough to show how strong he was, and he ought to have stopped. Perhaps he would have done so if he had been younger and less proud of his strength. He ought to have found out long ago that he had not the same strength of mind that he had in his body, and he should have been trying to learn self-control. The one thing he ought never

to have done was to make known wherein lay the secret of his strength.

But people who are proud of the strength of their arms, or of the strength of their bodies, and are quite satisfied with that kind of strength only, are sure by and by to come to grief; and Samson came to grief at last. His wife said to him again: "How canst thou say, 'I love thee,' when thy heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth."

Why it was that Samson changed his mind and gave at last the secret we shall never know. People who yield to temptation oftentimes can never understand how it all happened, because they were so sure of themselves until it was too late. But now, for some reason or other, Samson told Delilah the truth about the secret of his strength. You remember we said that when he was born it had been decided that he was to be what is called a Nazarite. Among other things the Nazarites were never to cut their hair, but to let it grow all their lives. Why they had this custom we do not know. I am just telling you the story as it is recorded on this point.

But now he said to Delilah: "There hath not come a razor upon my head, for I have been a Nazarite since I was born; if my head be shaven, then my strength will go from me, and I shall be weak, and be like any other man."

Alas for Samson! He had given way and broken his resolution. Now the end for him was to come. It seems such an awful pity; he might have done so much with all his strength, if he had only had strength of mind at the same time!

When Delilah saw that he had told her all his heart she sent and said unto the lords of the Philistines: "Come up at once, for he has told me all his heart." Then the lords of the Philistines came up to her, and brought the money in their hands. When Samson was asleep she called for a man, and they shaved off the locks of his head, and his strength went from him.

Then she cried once more: "The Philistines be upon thee, Samson!" And he awoke out of his sleep and said: "I will go out as at other times and show my strength." But he knew not that his strength was gone. It was too late! We can but pity him now.

The Philistines laid hold on him and put out his eyes. And they brought him down to Gaza, that city, you remember, where he had carried off the gates one night and left them on the top of the mountain; and they bound him with fetters of brass, and he did grind in the prison house.

You see, Samson was now a slave in the hands of the Philistines, whom he might have conquered if he had only had the right spirit and also the other kind of strength. But he had been weak in one way and strong in another, so that his strength had been of little service to him or to others. He was now blind and in prison, working as a slave, and grinding at the mill.

The Philistines were glad enough at last to have overcome Samson. They felt sure that they were safe as regards the Israelites. By this time I suppose Samson had begun to feel ashamed of what he had done. He could look back over his life and see the mistake of it all. Yet people who can see the mistakes of their lives can never go back and begin all over again. They may try to do better for the rest of their days, but they have to take the consequences of what they have done. And the blind old Samson there in prison grinding at the mill, could only go on thinking of the past and wishing he had been another kind of man and shown the other kind of strength. We can feel pretty sure that he had begun to have a better heart now, and that he was a better man, with a nobler spirit than when he had all his strength.

You will be interested to know how he came to his end—in what way he died. The story has been told thousands of times, and you may have heard it before.

It seems that the hair of Samson's head began to grow again, and his strength was coming back, although he could never have his eyes to see with again. About this time the Philistines came together for a great festival. They were wickedly glad of the way they had conquered Samson, and they thought they had been helped in doing this by the idols which they worshiped.

You can picture to yourselves thousands of the Philistines, with their wives, it may be, assembled together to amuse themselves in the city of Gaza. I suppose there was a great palace there, and they had been eating and drinking and amusing themselves in every sort of way.

At last they thought they would have Samson brought before them and make sport of him. And they called for Samson out of the prison house, and they set him between the pillars. And Samson said unto the lad that led him by the hand: "Suffer me that I may feel the pillars whereon the house resteth, that I may lean upon them."

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, all making sport of Samson.

And Samson took hold of the two middle pillars upon which the house rested and leaned upon them, the one with his right hand and the other with his left, and Samson said: "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords and upon all the people that were therein. So that they which he slew at his death were more than those which he slew in his life.

It is sad, this story of Samson, both in the way he lived and in the way he died. He might have done so much more if he had only been another kind of man or had had the other kind of strength.

To THE TEACHER: This might be used as a lesson on the evils of "showing off," especially when one can only do it with brute strength instead of showing strength of mind. It may be pointed out how a person is liable to give way suddenly owing to his pride in his one kind of strength and to his want of force of character. If Samson is made a hero of the value of the story is lost entirely. He did some good, but not for the sake of good, and therefore not one-quarter of the good he might have done. But the story is classic and needs to be told, even with its details.

Our Sweet Little Home.

Our little home is like a nest,
  All snugly hidden in the trees;
It looks to east, it looks to west,
  And everything of beauty sees;
The whole day long we live with song,
  In splendid springtide of the year;
This home of ours looks out on flowers,
  And all our life of love is dear!

Our little home is like a nest,
  Safe sheltered on the blossom bough,
The little birds within are blest,
  Enjoying life as birds know how:
'Tis summer sweet they always greet,
  The wondrous summer of hope's year;
This home of theirs God's Eden shares,
  And life and love are very dear!

WILLIAM BRUNTON.

Higher Living.—XXVIII.

The child is naturally bumptious, imagines that the whole world belongs to him and is there for little else than to wait on his wishes. Advance in moral materiality discloses a world very large, very much occupied, and in it himself a comparatively unimportant person. It has its own laws, not made by him, yet by him to be obeyed.

George Herbert Palmer.

By desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the divine power against evil—widening the skirts of light and making the struggle with darkness narrower.

George Eliot.

Fixing an idea before the mind must lead to some sort of expression. *Zicheu.*

The secret of happiness for a refined nature is a just estimate of limitations. *E. C. Steadman.*

Let us think quietly, enlarging our stock of true and fresh ideas, and not, as soon as we get an idea or half an idea, be running out into the street, and trying to make it rule there. Our ideas will, in the end, shape the world all the better for maturing a little. *M. Arnold.*

Are you aware that life is very like a railway? One gets into deep cuttings and long dark tunnels, where one sees nothing and hears twice as much noise as usual, and one can't read, and one shuts up the window and waits, and then it all comes clear again. Only in life, it sometimes feels as if one has to dig the tunnel as he goes along, all new for oneself. Get straight on, however, and one's sure to come out into a new country, on the other side of the hills, sunny and bright. *Arthur Hugh Clough.*

The feeling that everybody should be wide readers is rapidly growing. Probably no one step in the recent history of the race is so important as this. The intelligent, ready talker and worker can scarcely be prepared for his particular needs, except through the medium of much reading. Not only to learn what has already been done, but to find out what is still possible, results from reading. Moreover, there are elements of growth, discipline and self-finding, to say nothing of recreation, in broadly reading, which can be realized in no other way. To the praise of reading, every sensible person is easily committed.

But like any other good thing, reading must be considered with discrimination. In proper amount and quality it is undoubtedly helpful. Otherwise grave questions arise as to whether it be helpful or not. Lowell is quoted in effect that any kind of reading is better than none. Nevertheless it takes little observation to find that some kinds of reading are worse than none, and this unmistakably. Many a young person has thus been given word-pictures of vices and crimes which have been ineradicable in all time. Psychologically, we know that any vivid mental initiative is apt to compel a subsequent course of events in conformity with it.

"Once git a smell o' musk into a draw,—
It holds like the precedents of law."

Once get the mental sniff of carrion, especially when young, and no subsequent perfume can completely overcome or eradicate it. So it may well be thought that reading, especially for children and youth, should be at least clean and truthful.

Inspired by the rise of interest in reading there has come to be a whole literature especially designed for the young reader. Some of it is excellent—very good indeed. Much is a mere dilution of better work, and, generally speaking, had better not be; for it is accepted as a real substitute and so bars from acquaintance the more useful original. To the great loads of inane, filthy, exciting, soul-burning rubbish that is greedily furnished and so greedily read, only condemnation can be given: a course, however, which, to one's chagrin, serves to emphasize rather than to prevent its circulation.

In the face of all the encouragements to reading, and of the ample provision now made for all classes, what and how one should read, and especially what and how children should be permitted to read, become anxious questions to many parents, teachers and librarians. In order to answer these questions certain principles must be kept constantly in mind.

1. All literature worth reading is either clean in word and fact, or else directly exposes the contrary, so as not to unduly stimulate curiosity and imagination.

2. If reading does not construct one—that is, inform, discipline and inspire—it is very apt to scatter brain, interfere with learning, and eventually to confuse and depress concerning most of the vital questions.

3. Reading for entertainment alone is not very often worth while. Like any other indulgence, it soon reaches the limit of acceptance and enjoyment. On the other hand, truly right-reading is easily found enjoyable by almost every one.

4. All good literature becomes interesting as soon as we grow to its style and meaning. The only way to reach this is by reading good literature pretty exclusively.

5. Any literature that does not require more or less effort to comprehend lacks usefulness to just this degree. Hence, that which has been written down, is not likely to build the reader up.

With these principles in mind it becomes clear that much of even the so-called good reading of these times defeats the supposed good of it by its very quality of unfitness. For, closely examined, it is often by implication, if not worse, decidedly unclean; or else it weakens rather than strengthens, misleads rather than corrects; amuses until it cloys, or destroys entirely; discourages from reading the standards; and leads to lazy acceptance of every kind of notion and promise, instead of to that healthy, wholesome recreation which is inspiring as well as constructive.

The fact is, every one should every day read something that has been tried and not found wanting. Our fathers thus used the Bible, and by this use gained where we, their glib children, lose. Some have been so fortunate as to live in families where a few of the old classics were accessible. These, handled over and over again, and possibly read and re-read, were formative in a degree truly marvelous. Others have heard Scott and Dickens and Eliot and Hawthorne and Thackeray and the brighter essays and books of science and art read aloud and talked over in the home or school circle; and to what cultural end, no one can doubt. Happy the day, most useful the day, when to a larger and larger extent only these tried and trusty friends and the exceptional newcomer shall be allowed entrance into the literature lists of the home. By all means let these strong, in-viewing, logical, artistic, true literatures become more and more the daily perusal of even the children of the time. They will not understand them all, of course. But better than understanding will be the spirit-growth which will come from such habitual acquaintance with the deepest thinking, the truest feeling, the highest hope of the literary world. The springs of higher living thus realized will never clog up. The resulting growth will prove an eternal satisfaction. SMITH BAKER.

To the Vanquished.

Though today may not fulfill
All thy hopes, have patience still;
For, perchance, tomorrow's sun
Sees thy happier days begun.

No endeavor is in vain:
Its reward is in the doing;
And the rapture of pursuing
Is the prize the vanquished gain.

—*Exchange.*

THE STUDY TABLE.

The June Monthlies.

The Atlantic Monthly.—Let those people who think they are well informed because they "keep up" with the daily newspaper and who trust their political sympathies and intellectual life to their favorite party paper, read Brooke Fisher's article on "The Newspaper Industry" and realize the sort of meat they feed upon. It is a most revealing article. Let our readers realize that probably their daily is edited from the counting room, inasmuch as "you can name on the fingers of one hand existing American dailies really edited by editors or which have editors known of at all outside of their own local circles," and they will be less confident of their own inferences drawn from such premises. "Silence is the stronghold of the business-run press of the country today. Hero Funston, with characteristic cunning and audacity, put it into words when he demanded the United States Senate to 'shut up' under the penalty of the hanging of talkers until all was over in the Philippines. The associated press had obeyed this behest before it was uttered." * * * "It is the business of the business man to keep his mind 'dry,' and the journalism that is in the business man's hand can manifestly give to the community nothing of the commanding, high souled spirit, guiding, enlightening, and above all, leading and inspiring with what Bagehot calls, 'the intense emotion of conviction.'" Vida D. Scudder's article on "Democracy and Education" is another article to be studied.

Harper's.—Prof. R. T. Ely of the Wisconsin University, has a suggestive study of "An American Industrial Experiment" in this magazine. The "Experiment" is a cotton mill community with accessories in Pelzer, S. C. Professor Jastrow makes an interesting contribution on "Creation Legends in Ancient Religion."

Scribner's.—Those who live in the country and are still related to the farm, and the many more who had better be, will be edified and profited by a study of the delightful "New Agriculture," by W. S. Harwood. The chapter is as charming as it is instructive. Frank Dempster Sherman's "A Bird's Elegy" is a bit of poetry so searching and beautiful that we must try to make room for it in these columns.

McClure's.—This magazine abounds in biography. Ida M. Tarbell's "Pasteur," La Farge's "Rubens," and more particularly Brooks Adams' sketch of John Hay, command attention.

The Century.—UNITY readers will be interested in a short story entitled "Sanctuary," by Lilly A. Long, of St. Paul. "Triumphs of American Bridge Building," by Frank W. Skinner, will educate by its pictures those who may not be able, from lack of training, to appreciate its figures. The second article on "The Desert of the Great Southwest," with the impressive pictures, by Maxfield Parrish, is also commanding.

The American Journal of Sociology contains much matter for the minister and the teacher, as well as the statesman. The titles are educative,—such as "Contemporary Sociology," by Lester F. Ward, the third study, "Plans and Budget for a Small College," "The Study of Sociology in Institutions of Learning in the United States," and "The Capitalization of Social Development."

Open Court.—"Is Spiritualism Unscientific?" "The Jesuit Under the X-Ray," "The Apostolic Succession," are among the articles in this, one of the most original and unique journals published in America.

St. Nicholas.—Full of toothsome things for children —"The Castle Garden Aquarium," for instance.

THE HOME.

Helps to High Living

SUN.—True morality is a product of larger experience.

MON.—Education loses a tremendous opportunity if she does not go hand in hand with Nature through all the long, glad days of summer.

TUES.—Working should be, not from the pressure of want, but from an inner necessity which makes activity a condition of happiness and health.

WED.—All the great things that have been done have been first achieved in the emotional life, in the human spirit.

THURS.—A holiday is not a thing to waste. It is a day to make the very most of.

FRI.—It is a moral world, through and through, and that is the best which brings the best result.

SAT.—Pleasure is not a commodity, a sort of sweet bun that you can buy at the baker's for a penny. It is a quality, and like all human qualities has its degrees of moral worth and worthlessness.

C. Hanford Henderson.

To Let.

For rent: a lovely dwelling,
Roomy and high and hollow.
"Just the one for us, my dear,"
Says little Mrs. Swallow.

Location, one of the finest
That possibly could be found,
On top of a slender lattice
A dozen feet from the ground.

Possession given in April;
The rent for all summer long,
Is low as the lowest offered,
In fact it is merely a song!

—*The Myrtle.*

Foundations in Character Building Obedience.

Dr. Holmes cheerfully informs us that we are omnibuses in which our ancestors ride, and advises us that the place to begin in the construction of our moral and physical natures is at latest with our grandparents. As we each have four grandparents and only two generations farther back have sixteen progenitors, the burden of ancestors we all carry is exceedingly great.

Nevertheless, there is hope in one condition, and that is the attitude of the attention and will known as obedience. It is misleading to restrict the meaning of obedience to simple subservience to the direction of a master. Obedience refers to compliance with the broad requirements of duty. For example, we owe a certain obedience to the warning expressed in the hiss of a snake, in the maudlin acts of a drunkard, and in the unwholesome atmosphere of the immoral, as well as to the call of a drowning person, to the wants of the poor, and to the exalting inspirations of our own lives.

Before the age of physical ability the material nurture of the child is arbitrarily and absolutely in the hands of its most interested superiors; so, before the age of intelligent discrimination and selection, the moral nurture of the child should also be arbitrarily and absolutely in the care of its most interested superiors. Kindness, persuasion and reason have in their order more and more their share in character building as the age of responsibility is approached, but the child from birth must always find disobedience to be a hopelessly difficult and losing course. While in such a state of mind the disobedient one should find himself on an inclined plane which he cannot escape

and in which every move precipitates him farther toward the given channel.

Violence used to enforce obedience is, except in extreme cases, a gross error, for the reason that it begets and arouses anger or fear, and both are destructive to character. In either case the moral phase of the controversy is entirely lost sight of. There are countless devices by which to make disobedience bitterly unprofitable, but there are two that should never be employed by parent or teacher. The worst method of all in its injurious effect upon a child is the show of obtaining results by superior power. That is, Johnny is told not to touch a certain book. He persists and it is placed upon a shelf out of his reach, with the look or the word, "Now let's see you get it." The worst of all methods in its defeat of the teacher or parent is in making obedience a test of love and disobedience or forfeiture of love.

"Mary does not love me or she would not do that," says the teacher, and Mary finally believes her and disrespects her accordingly.

"I cannot love you for a whole day for being so bad," says the mother, and Mary decides that perhaps such an intermittent love is not worth much.

In fact, when love is made a commodity in exchange for obedience, then love loses its respected condition and falls to the level of a purchasable object. In whatever way obedience is obtained it must come from the conviction that it pays, that it is lovable, that it is exalting and is necessary. Obedience thus trained conforms to the most duteous and serviceable suggestions from within and without. It seeks inspiration and is thereby encouraged to labor in the most exalting conquests.

Vacillation and uncertainty in command is doubtless the most weakening process in obtaining obedience or in educating the will.

"Mary, come here this minute," says the doting mother.

"Can't I stay out and play just a little longer?" Mary inquires, as she continues her play, knowing that she has never failed in this course to obtain her desires.

"I think it is too cold for you, dear," replies her mother. Mary notes the usual tone of hesitation and mechanically continues the usual dialogue.

"Just a little longer, mother," she says after a pause, "then I'll come in."

The mother's heart relents at Mary's affectionate tones and she says, "Well, then, just a little longer."

Mary hardly hears her, it is of so little consequence, she knows so well how it will end. Perhaps this is repeated again with the same results, before either the cold drives Mary in or the mother in desperation persuades or slaps Mary into the house.

Desires often so effectually control persons of strong discriminating will that no reason can reach them, therefore how much more ineffectual is reason usually with a five-year-old child. If it yields obedience to the pleading of loving sympathy, it does so with the impression that it has conferred a great favor for which it should have ample credit and reward.

The story in the old spelling book of the farmer trying to induce the boy to come down out of the apple tree is probably the best parable that can be made on the method and order of means for obtaining obedience and thereby building up a trained will and reliable character. He tried persuasion, when his kind command was unheeded; then he used clods. to no avail. But when he picked up stones, the boy came down. The conclusion is this: If strength of character is obtained in education, the training that comes through obedience is paramount. Such obedience develops with the conscience and strength of the will, and adds to the beauty and dignity of character. In it there is ability and power.

C. M. S.

UNITY

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

ELECTION IN A SWISS LANDSGEMEINDE.—Descriptions of a Swiss *Landsgemeinde*, or communal meeting, have been written many times, but there is something so simple, dignified and impressive in the thing itself that one is glad to have the picture brought forward again occasionally by way of contrast with our system of boss rule and ward politicians. The following description of one of these meetings is from the pen of a citizen of French Switzerland, narrating his impressions for the *Signal de Genève*:

"Improve the opportunity to see a Landsgemeinde," we were told, "before this centuries old institution disappears, swept away by our modern civilization." So we went to that of Trogen in Appenzell and our impression is that our brave confederates there are much more advanced than we and not less civilized.

The meeting was held in the public square of Trogen enclosed on three sides. In the background was a church, before which was a platform without seats for the members of the government, who remained standing as well as the electors. The latter came from all quarters of the canton (voting being obligatory) young, old, citizens of Herisau and country people. Regarded singly or in groups they provoke a smile by their old-fashioned headgear and quaint appearance. Some have a sabre and an umbrella peacefully strapped together, others a sword dangling from a belt, or tucked under the arm, even bayonets are to be seen and weapons of every century. Yet there is nothing martial in pose or gesture, nothing bellicose in their frame of mind; these people take a sabre with them in the same matter of course way that we do a watch or an opera-glass, but to one who sees the spectacle for the first time, it is rather surprising.

A little before 11 o'clock some halberdiers, with drums and fifes and clothed in the old Appenzeller costume of black and white, march through the village and escort the authorities from the town hall to the platform already mentioned. Their progress is slow and solemn. The platform reached the Landammann mounts the steps and advancing alone salutes the multitude with a gesture at once simple and dignified.

There are from ten to eleven thousand men in this assemblage, we are told, who at this moment bare their heads, from those nearest the platform to those on the very edge of the square and down the adjoining streets, and join as with one voice in the traditional hymn *Alles Laben stroemt ans Dir* (All life flows from Thee). The effect is tremendous, one feels his throat contracting and his eyes filling with tears in presence of this gathering moved by one single thought. The melody is grave and slow, with some livelier, gayer passages; an orchestra leader marks the time which is emphasized by a little brass band.

The Landammann, a man still young and of fine, distinguished presence, briefly reviews the events of the year just past. Addressing the future electors, he says to them: "You rejected the law concerning public instruction, but you were wrong in doing so. It would be easy to flatter you and agree with your views, but our duty is to tell you the truth, and I shall tell it to you without reservation. That law is good, it is needed, and we shall present it to you again."

What Geneva official would dare to use such language to the voters? With us is it not rather the rule to indulge in vague phrases, glittering generalities, on the eve of an election to flatter the voter and secure his support?

We should add that before the election each voter receives a little brochure, a sort of program of the proceedings, the proposals of the *Conseil d' Etat*, and a list of candidates for the election. Before the voting begins the Landammann bares his head and says: "Let us pray as was the custom of our fathers," and the assembly, standing with bared heads, joins reverently in silent prayer. It is the fashion in what are

called advanced circles to deny the existence of God and smile at the idea, but the Appenzellers invoke him before naming their councillors.

The first to be elected is the Landammann, and before this the retiring one lays down his office. He removes his black cloak, and taking in his right hand the State seals he lays them on a table on the platform exclaiming: "I return them as I received them, and I declare I have never used them save according to my conscience and for the good of my country." Then the crier puts the nomination; from ten to eleven thousand hands go up as if by clockwork. When those contrary-minded are called for, not a hand is raised!

So all the state councillors, judges, the crier, etc., are chosen.

One judgeship being vacant nominations are called for by the Landammann; these are offered and submitted to vote successively by the raising of hands. This proceeding over the members of the *Conseil d' Etat* consult and eliminate those who, in their opinion, seem to have received the fewest votes; the ten or twelve candidates are reduced to eight, to four, and finally to two, and then the one of these who seems to have least votes is dropped and the other declared elected; all without recrimination or murmuring. Every one accepts respectfully the decision of the authorities, even those who, being behind the platform, have conscientiously raised their hands for one or another candidate without their vote being noted.

What confidence of the people in their representatives, what respect for the vote of the majority! What a contrast to our disputed elections, our guarded ballot-boxes, our suspicions, law suits and ignoble maneuvers to defeat the will of the people!

Not less affecting than all that has preceded it is the taking of the oath which ends the ceremony. In the midst of a solemn silence the oldest member of the Council calls on the Landammann to take the oath which he then reads to him and says: "Mr. Landammann, be so good as to repeat after me: I have just understood what was just read to me," and the Landammann repeats word for word in measured accents to the final phrase: "I promise to observe the laws and to do my duty truly as God shall help me." Then a similar oath is read to the people and in their turn these thousands of voices repeat together clearly and distinctly: "I have understood . . . truly as God shall help me." After which the authorities descend from the platform, preceded by the drums, the people disperse without tumult or disorder, little suspecting that they have taught a number of Confederates from the extreme west of Switzerland what manner of conduct belongs to men who are truly free. M. E. H.

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Under My Own Roof, Postpaid $1.20	Rouse	"	

The undersigned would respectfully call upon the President and the Congress of the United States, the churches, our fellow-ministers and all citizens, promptly and emphatically to condemn the recent cruelties reported to have been committed by certain soldiers and officers of the army in the Philippines, such as the "Water-cure", "Rope-cure" and other tortures, and the admitted "kill-all-over-ten-years-of-age" order. These barbarities are uncalled for by modern warfare, unsanctioned by the laws and precedents of the United States government, unworthy of our traditions, and in flagrant contradiction of our avowed purposes. We deplore and condemn all attempts to palliate or excuse these cruelties on the ground of special provocation or military exigencies, and in order that the good name of our army, the standing of our country among the nations of the world, and above all, that the cause of humanity may be vindicated, we ask for a thorough investigation of these charges, and a prompt punishment of any person responsible for such outrages as may be proved; and we welcome gratefully the decided action which the President already has taken.

NAME.	ADDRESS.
Signed:	
Francis A. Christie,	Meadville, Pennsylvania.
Anthony Sawyer,	Princeton, Ill.
John Sawyer,	Princeton, Ill.
Simon Eliott,	Princeton, Ill.
John Faville,	Peoria, Ill.
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- How to Know Wild Flowers, } Mrs. Wm.
- How to Know Ferns, - } Starr Dana.

INSECTS:
- Insect Life, - - J. H. Comstock.
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